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CONTENTS

EDITORIAL COMMENT	
<i>Edward B. Rooney, S. J.</i>	119
THE IMPORTANCE OF LITERATURE IN EDUCATION	
<i>Aurelio Espinosa Pólit, S. J.</i>	121
STATUS OF GRADUATE STUDIES IN THE ASSISTANCY, 1942-1943	129
PSYCHOLOGICAL EFFICIENCY IN TEACHING THE CLASSICAL LANGUAGES	
<i>Raymond V. Schoder, S. J.</i>	132
THE BOOK OF THE QUARTER: ENGLISH AND EDUCATION MEET IN CONFERENCE	
<i>William J. McGucken, S. J.</i>	141
BROADENING HORIZONS	
A Prosopographia Christiana, <i>Joseph M. F. Marique, S. J.</i>	143
Scranton University, <i>Richard F. Grady, S. J.</i>	145
The New Jesuit High School, Dallas, Texas, <i>Joseph C. Mulhern, S. J.</i>	147
The New Fairfield College Preparatory School, Fairfield, Connecticut, <i>Eugene P. Burns, S. J.</i>	148
NEWS FROM THE FIELD	150
CHECK LIST OF SIGNIFICANT BOOKS	157
CHECK LIST OF PERIODICAL ARTICLES	161
CONTRIBUTORS	162



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EDITORIAL COMMENT

The latest educational bulletins coming from such organizations as the U. S. Office of Education, the American Council on Education, the Association of American Colleges, as well as official and semiofficial pronouncements from Washington in relation to education and the war, bring little comfort to school administrators. In fact they announce a disturbing message for the future of organized education. Enrollment will continue to show a sharp decline in all but elementary and secondary schools; the curriculum must be so flexible that it can be changed overnight; the demand for experts to be drawn from school and university faculties will probably make further inroads into teaching personnel. Perhaps the consequent economic pinch will make schools cry out for help. Despite these many problems, schools and colleges will be expected to perform their essential functions not only as well as but even better than in peacetime.

At the June 1942 meeting of the National Education Association, Myrtle Hooper Dahl, president of the Association, expressed this same expectation when she stated that "Education is the only defense activity that has double duty, the double duty of preparing the people for war and of building understandings for peace." And while the news of Pearl Harbor was still ringing in our ears, President Roosevelt sent through the Association of American Colleges a solemn message to American educators.

We have one great task before us. That is to win the war. At the same time it is perfectly clear that it will be futile to win the war unless *during* its winning we lay the foundation for the kind of peace and readjustment that will guarantee the preservation of those aspects of American life for which the war is fought. Colleges and universities are in the particularly difficult position of balancing their contributions to these two ends. . . . I am anxious that this national crisis shall not result in the destruction or impairment of those institutions which have contributed so largely to the development of American culture.

Jesuit schools in common with all Catholic schools are almost unique in their ability to perform the double defense activity and defense duty of preparing their students "for war and of building understandings for peace," and thus fulfilling the high hopes expressed for education and the duties imposed upon it by the President. Our facilities for preparing our students for war through specific courses and training are limited by the exigencies of time, space, money, and equipment. Within these limitations, however, cooperation with the government and governmental agencies will be total and complete. Our facilities for laying the foundations of the kind of peace that the President envisages in the message quoted above, and for guaranteeing "the preservation of those aspects of American life for which the war is fought," are unlimited. For the foundations of a just peace and those aspects of American life that are worth

preservation are to be found, and found only, in the basic truths of Christian philosophy and religion.

Jesuit education, therefore, and Catholic education in general will do no service to God or country if in the frenzy and turmoil of the war's emergencies they jettison the ballast of a sane liberal education based on religion, philosophy, and the humanistic disciplines that more than anything else are needed to keep America and American education on an even keel. Not alone by physics and mathematics and physical education will the war be won, much less the peace that is to follow upon victory.

Many changes in courses and curricula have become necessary since December 7, 1941; no one knows what further changes the fortunes of war will necessitate. But the purposes for which the war is being fought are constant. While laying diverse obligations upon schools and universities during the past several months, the President has never once contradicted the fundamental duties of education in the war as expressed in his message to the Association of American Colleges. Jesuits schools, then, have the solemn obligation to continue to emphasize, in course work and in campus life, religion, philosophy, the humanistic attitude toward life, and the sound social teachings of the Church. For on these and on these only can be founded a just peace and a lasting victory.

EDWARD B. ROONEY, S. J.

The Importance of Literature in Education¹

AURELIO ESPINOSA POLIT, S. J.

The problems of education offer certain peculiar difficulties, whose solution belongs rather to the province of specialists in that field. But such difficulties cannot hold our immediate attention before we clarify and solve those larger and more universal problems that are raised by any and every educational program. And so it is altogether necessary to have clear and stable notions of what education should be, of the aims that should be set before us, the means that must be considered to obtain these ends, and the subordination that should reign among those means in accordance with the end that is in view.

What, then, is the end of education? It is the total evolution of the student's personality. That is to say, to educate youth is to develop all his faculties and develop them harmoniously in order to constitute a definite, functioning personality; in other words, to receive a child in all his budding potentialities and turn out a youth in whom there are already limned the traits of the future man. That is essentially the meaning of education.

It is not in itself an ultimate end, for it is only a subordinate and transitional stage in preparation for life itself. It is none the less a real end, though intermediate, and an end on which we should keep our eyes as on a goal; for, without being ultimate, it is nevertheless the one which must be reached before further progress can be made.

With respect to this end, the total evolution of the youth, the various branches of study are to be considered as nothing more than means. Now the value of every means is strictly proportional to its effectiveness with regard to the end. And where there are numerous means for any given end, the preference which should be given one or other must be strictly gauged according to their relative effectiveness.

We come now to the precise point we wish to consider, namely, what special place does literature hold among the various branches of our educational program?

The first thing we must remember is that all subjects make some contribution to the total evolution which we spoke of, and consequently, were

¹ A paper read at the Colegio San Gabriel, Quito, Ecuador, on December 20, 1941. The translation from the Spanish is the work of Mr. Herbert A. Musurillo, S. J., Fordham University.

the youth's educational capacity limitless, all subjects would be necessary, or at least useful, and the more he could absorb of each one the richer would be his education. But all this is in the theoretical order, where any subject can be defended on the grounds of the utility of its content. But in the practical order, it is of utmost importance to keep in mind the fact that the educational capacity of the student is usually limited, and very limited. Yet, we would agree that any program of education would be incomplete which would totally exclude mathematics, science, literature, history, philosophy. For by the exclusion of any single one of these subjects, there would result a lacuna in the student's formation which could never be completely filled no matter what eminence he might attain in any individual field.

Now each of these subjects affords its own type of intellectual training; each with its own specific effect, in the same way as various exercises in calisthenics and physical training have their own purpose and special effects. Certainly a basketball coach and a football coach train their respective teams in totally different ways. A sprinter and a boxer take up quite different types of training. Besides their general efforts to promote physical fitness, the one would tend to emphasize exercises which would limber up the legs, and the other those which would have to do with the arms and fists.

In a similar way, some subjects are more adapted to develop primarily the memory, others the speculative intellect, others the esthetic faculties, and others the practical skills.

Mathematics predominantly stimulates the abstractive, deductive powers. It demands of the student a concentration and a passion for exactness, qualities of tremendous educational value. Philosophy develops sharply, besides the powers of abstraction, the ability to penetrate and perceive relationships; for its search is ever for the ultimate causes of things, for the relationships between various concepts, the innumerable aspects that are offered by the consideration of a given question. Science is a powerful goad toward acquiring the spirit of accurate observation, and it broadens the young student's horizons beyond all his expectations. By means of science he begins to enter into countless mysteries of nature whose existence he had never before suspected. And so it is easy to understand the interest that is aroused by the first revelations that come with zoology and botany, physics and chemistry, geology and astronomy.

Nevertheless, in each of these subjects there is necessarily involved a certain limitation of scope. Mathematics is confined to the world of quantities and symbols. The sciences are restricted to a study of matter as such. Philosophy, even though it embraces all things, nevertheless treats them in the speculative order; it transcends the quantitative to arrive at

being and life. Psychology studies only the universal essence of man, logic and epistemology the functions of his intellect, theodicy and ethics the formation of the moral laws that bind him to his God and his fellow creatures. Philosophy, it is true, sets down unshakable foundations for a thorough study of man, but it does not in itself treat him in his actual living reality.

But what branches of study treat man in his "actual, living reality" and study his life as a whole? Three: history (and geography may be considered similarly under many respects), sociology, and literature.

History and social studies investigate man's own work; namely, what men have done in the world, how they have lived, what standards they have kept or ought to keep in their mutual intercourse, what impression they have left in their passage through life, the origins of the strange ethnic, political, religious, cultural, and emotional complexus that is called a nation. All this is the study of history and sociology; and while they give answers to these questions with concrete data and documentary evidence, they likewise strive to make tentative judgments on persons, institutions, and events. So, while the student retains in memory the events of the past, he is developing his moral faculty, forming his own personal, social conscience. This is the most important achievement in this branch of education, the lack of which cannot be supplied by all the marvels of the exact and natural sciences combined. For with all their excellent qualities, they cannot be substituted for sociology, they cannot dispute history's claim to that honorable title, *magistra vitae*.

And what of literature? Let us allow Aristotle himself to answer this—Aristotle, that gigantic intellect, who, with a precision yet unequalled, fixed the categories of things and defined their relative importance. In the ninth chapter of his *Poetics* (1451, b), he makes this astonishing statement: καὶ φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱστορίας ἔστιν: "Poetry is at once of a more philosophical and of a more serious nature than history."

Aristotle would give to poetry this prerogative: that it is the highest manifestation in the literary order of man's spiritual impulse. But this can well apply, with qualifications, to all true literature. What Aristotle means is that, while history, insofar as it is a science of investigation, establishes the truth of singular events by means of its proofs and documentation, and with the aid of philosophy draws conclusions from practical facts and generalizes them, converting them into ethnical and social norms, yet poetry—that is, true poetry (which essentially is not a matter of verses, but rather of the spirit, perceiving by processes distinct from those of the reason)—elevates itself at once to penetrate and enjoy an intuition of the universal, the essence itself, the internal and fundamental root of the

particular event. It is consequently something more philosophical, because it reaches, without sensible contact, the essences of things; a thing more philosophical, yes, and a thing of more worth, of a more elevated character, a thing of greater intenseness. It is σπουδαιότερον, for it brings us to a deeper knowledge of being and of life. And allow me to insist on the fact that it is no poet who speaks thus, but a philosopher—possibly the drier of all the philosophers, the most abstract metaphysician, one most foreign to the inspirational emotions of poetry. He made his assertion, undoubtedly, not out of his own personal experience of the rapture of poetry, but out of a mere ontological analysis of the elements that constitute poetic thought and distinguish it from the scientific, the historical, the philosophical.

This definition of Aristotle is at once a kind of key and an assurance. It is a key that can open a passage to a vast field of ideas that have not been much investigated; and it is an assurance that there is a metaphysical foundation for the questions that can be discussed on the importance of literature and its superiority in a plan of education. I add this last qualification because I do not intend to treat literature as an occupation or a work that can occupy a man's whole life, like law, engineering, or medicine but I would treat it solely from a pedagogical point of view, as an educational instrument that can contribute to the total development of the student's faculties.

And now that we have limited ourselves to the pedagogical aspect of literature, the first thing we must do is to clarify the conditions under which it ought to operate in order to produce its specific advantages. And at this point it is hardly possible not to protest against the way in which literary studies have been arranged in our modern curricula.

What mathematics professor would be satisfied to have his course reduced to a study of the history of mathematics, treating the lives of all the great mathematicians from Euclid to Poincaré and Einstein, or reduced to a survey of the evolution of mathematics by following the developmental course of its various branches. He would say that all that might have its utility and interest, but that the pedagogical power of mathematics consists not in knowing who was the first to discover such and such a law, or such and such a theorem, but rather in the understanding of the law in all its operations and consequences, and in the assimilation of the theorem and the knowledge of how to use it in diverse calculations. He would say that mathematics does not leave on the young mind its mark of preciseness, its instinct for exactitude, its training in inference, its introduction to the notion of immateriality, save through active assimilation on the part of the student and by means of the exercises in which the student's own intellect is engaged in retracing step by step the long and difficult path.

That is what a professor of mathematics would say. But he never has had to say it, because the reason he has on his side is so clear that no one has ever thought of forcing him to restrict himself to teaching a history of mathematics. But what no one would dream of demanding of teachers of mathematics is practically being demanded of teachers of literature.

In literature no less than in mathematics, it is the practical exercise that should ultimately predominate. And just as examinations in mathematics are for the most part examinations in problems, and tend to test, not so much the student's ability to remember a theorem, as the faculty he has acquired in solving problems in calculation, so too examinations in literature should be compositions graded according to the student's stage of development, his own compositions, wherein might be shown his facility and elegance in style, his interior power and resources, and the general development of his esthetic faculty.

By this we do not mean to put less emphasis on the study of the formal precepts or the history of literature. Formal precept is indispensable for grasping the canons of literary appreciation; the history of literature is most useful and it is an integral and significant part of universal history. For cultural achievements are of as much importance as those in the political and military sphere, and they are oftentimes even more revealing of the spirit of a people. But the fact remains that such studies are not designed to produce the specific effect that literature should have in education.

What then are the exercises that are adapted to produce the peculiar effect of a literary education? There are two: analysis of the author and composition.

Analysis of the author—also known as the "prelection"—is the stimulus; composition is the proving-ground of the student's own reactions. The prelection is the key to the door of the enchanted palace of the esthetic world; composition is, as it were, a priceless vase that receives the soul's first reactions as it contemplates beauty, its first attempts to reproduce it. The prelection is not some sort of lecture, delivered with a number of observations of historical or informational nature; it is strictly an introduction, in which the teacher proceeds to reveal, one by one, the hidden wonders of artistic creation, and to disclose the forms on the page of an author wherein beauty itself is embodied and life crystallized, wherein immortality has been given to the fleeting nature of a supreme moment, wherein, in the words of Musset, "tears are changed to pearls." Most young people have the ability to see this when they are shown, but very few can see it by themselves. The prelection, then, aims to awaken dormant faculties, to activate the pupa so that it may itself break its casing, to evoke the enthusiasm of the mind of the young student so that on seeing

another's painting he must cry out, "Anch' io son pittore!"—"I too can paint, I too can write, I too can sing!"

Thus it is that the analysis of the author naturally emerges into composition, into the student's testing of his own ability. And this test should be watched just as that of the hatchling in its first sallies from the nest. The student should be gently encouraged; he should be corrected, but delicately; most of all he should be constantly directed aright and praised as occasion warrants.

To have seen the realization of beauty in the great masters, to have lived it oneself, to attempt an expression of the resultant experience in one's own productions—that is the formation proper to literature.

And what are the specific advantages of this formation? They are partially confined to the field of literature itself, and they have partially a wider influence, transcending the whole course of life. The value in the field of literature itself consists essentially in the art of expression, a priceless gift which doubles and redoubles a man's worth. One example will serve as illustration. A year ago, I happened to be in Washington, and, while in the Department of State, I was introduced to one of the most noted figures in the department, Mr. Philip Bonsal, head of the board that deals with the political and economic relations between the United States and the Latin-American countries. When he found out that I was a professor of classics, he began to recall his Latin studies, adding that he still liked to go back over his Horace, whose odes he had memorized as a youth; and he said that although he had forgotten almost all he had learned, yet the value of it all was "not in what you remember, but in the training you got from it." By way of proof he made this significant remark: "Among the many reports I receive every day I can distinguish which have been written by people who have had a classical education. Those who have had a classical education say what they wish to say in a few words, those who have not had this education write five lines to say what they could have said in two. It is the classics that give the gift of concise expression."

There, in truth, is preeminently the impression that the Greek and Latin classics leave; but in a wider sense it is the fruit of any serious literary training. The conscientious reading of the best authors does not merely put us in contact with finished models, but unconsciously engenders in us an instinct for perfect expression. And the exercise in composition continually accustoms the mind, on the one hand, to rapidity and clarity of thought, *to organic thought*, and, on the other hand, it moulds the style toward lucid, transparent, beautiful expression.

Such a conquest of expression is essential not only for the professional writer, or the lawyer, or the speaker; it is essential too for the merchant,

the engineer, the diplomat, for any one who may aspire to excel in any and every branch of human activity. Given men of equal talent and character, the man with the strongest influence in life is the one who speaks and writes best. How many really able men have buried their talents because they did not know how to use them effectively, and how many have restricted the scope of their influence to the walls of a classroom, only because they felt that they were incapable of publishing the fruit of their work in articles or books, or of disseminating it in lectures to larger audiences. On the other hand, how many, though inept in artistic expression but more forward and less fearful of public opinion, push themselves to the front by writing and speaking on every occasion—a fact which, sad to say, has universally lowered the literary level of newspapers, magazines, and other publications.

And the reason for this state of affairs is the fact that our students have no place where they can learn to write. The accumulation of subjects in the curriculum and the vitiation of the criterion of literary formation (which has now been watered down into a memorization of precepts and historical data) tends systematically to deprive our youth of learning how to write, even in their college years.

But a thorough study of literature has a still more important effect, one that radiates throughout the whole life of man and modifies his attitude toward life itself. The following fact will serve to illustrate this point better than any argument I could give. In February of this year (1941), I stopped off at the important medical center of St. Louis University. I was introduced to Dr. John Auer, the famous discoverer of sulphate-magnesium intravenous injections against tetanus, which has saved millions of lives, especially among the wounded on the battlefield. Finding Dr. Auer an extremely delightful and intelligent person, I made bold to ask him this question: "What do you think of the influence of a classical training as a preparation for a scientific career?" He answered unequivocally that he thought it was far superior to premature specialization in science. "Students trained in classics," he said, "are naturally a little behind in the first year, but in the second and third years they progress rapidly to the head of the class. After all, before being a doctor, you must first be a man. Interest in medicine is not enough, without an interest in life."

On asking Father Schwitalla, the dean of this great medical center, the same question that I had put to Dr. Auer, he replied by giving me a copy of a paper in which he had already written his answer, and it was the same as that given by Dr. Auer. According to the long experience of these men, the most important thing for the future doctor is, at his entrance into the university, to have a mind sensitive to all human values, an intellect disciplined and alert with logical habits of thought and reasoning,

refined and broad powers of appreciation, delicate and sensitive feelings, and a conception of life that makes him realize that, even in medicine, not everything can be reduced to animal physiology, organic and inorganic chemistry, but that there are many other factors of a spiritual nature without which many medical problems cannot be solved. This is the reason why these men advise that there should be no premature specialization in the sciences, but rather a broad study of history, literature, sociology, philosophy. They do not give a predominant rôle to literature, for they do not feel themselves obliged to have resort to an exaggeration as a defense of a thesis. Nor has my thesis defended or argued for the *pre-eminence* of literature, but only for its *importance*. Even in the case that seems to be least in its favor, a case in which it would seem to have the least importance—as in the preparation of future doctors—the importance of literature is sufficiently justified to make such men as Dr. Auer and Father Schwitalla propose it as one of the four foundational pillars of culture.

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Status of Graduate Studies in the Assistancy, 1942-1943

The following survey of full-time graduate work in the Assistancy for the present academic year is preliminary to a fuller treatment of the subject in a sequent issue of the QUARTERLY. In summary the present survey shows:

Number of full-time Jesuit graduate students in the seven provinces.....	90
(Priests: 63; scholastics: 27)	
Number of candidates for the Ph.D. degree.....	47
Number of candidates for the M.A. degree.....	14
Number of candidates for the M.S. degree.....	13
Number of candidates for other degrees.....	6
Number pursuing graduate studies, but not for a degree.....	10

This year's total of 90 full-time graduate students contrasts with the total of 101 studying for higher degrees in 1941-1942. The figures for the latter year are: *California*, 16 (10 Ph. D., 5 M. A., 1 M. S.); *Chicago*, 19 (7 Ph. D., 4 S. T. D., 1 A.); *Maryland-New York*, 25 (14 Ph. D., 4 S. T. D., 1 biennium in preaching, 4 M. A., 2 M. S.); *Missouri*, 21 (13 Ph. D., 7 M. A., 1 M. S.); *New England*, 27 (10 Ph. D., 2 S. T. D., 6 biennium in preaching, 7 M. A.); *New Orleans*, 3 M. A., 3 M. S.); *Oregon*, 6 (6 Ph. D.).

TABLE 1: DEGREES SOUGHT

	California Prov.	Chicago Prov.	Maryland-N.Y. Prov.	Missouri Prov.	New Eng. Prov.	New OrL. Prov.	Oregon Prov.
Beginning Ph.D.....	1	5	3	2	2	.....	6
Continuing Ph.D.....	7	3	3	6	4	.....	5
Beginning M.A., M.S....	1 M.A. 3 M.S.	3 M.A. 1 M.S.	2 M.A. 4 M.S.	2 M.A.	2 M.A. 1 M.S.	1 M.A. 1 M.S.	.....
Continuing M.A., M.S....	1 M.S.	2 M.A.	.....	.....	2 M.S.	.....	1 M.A.
Beginning other degree..	.....	1 S.T.D.	1 D.S.S.	.....	1 D.Sc. 1 S.T.D.	.....	.....
Continuing other degree..	1 S.T.D.	1 D.S.S.	.....	.....	.....	.....	.....
degree.....	.....	.....	2 ¹	.....	8 ²	.....	.....
Totals by Provinces.....	14	16	15	10	21	2	12

¹ One priest studying apologetics; one studying investment banking.
² Four priests making a biennium in Sacred Eloquence; four priests studying Arabic.

TABLE 2: MAJOR FIELDS

	California	Chicago	Md.-N.Y.	Missouri	New Eng.	New OrL.	Oregon	Tot
Astronomy			2 Ph.D.					2 Ph
Banking			1 No deg.					1 No
Biology	2 M.S.	1 Ph.D.	1 Ph.D. 1 M.S.		2 M.S.		1 Ph.D.	3 Ph 5 M.
Chemistry		1 Ph.D.	1 M.S.		1 Ph.D. 1 M.S.		1 Ph.D.	3 Ph 2 M.
Classics		1 Ph.D.				1 M.A.	1 Ph.D.	2 Ph 1 M.
Dogma	1 S.T.D.	1 S.T.D.			1 S.T.D.			3 S.T
Economics	1 Ph.D.	1 Ph.D.	1 Ph.D.	1 Ph.D.				4 Ph
Education	1 Ph.D.		1 M.A.	1 Ph.D. 2 M.A.	1 Ph.D.			3 Ph 3 M.
Engineering					1 D.Sc.			1 D.S
English	1 Ph.D.	1 Ph.D. 3 M.A.	1 M.A.	2 Ph.D.	1 Ph.D.		2 Ph.D. 1 M.A.	7 Ph 5 M.
Evid. Relig.			1 No deg.					1 No
Geophysics				1 Ph.D.				1 Ph.
History	1 Ph.D.	1 Ph.D. 1 M.A.		1 Ph.D.			1 Ph.D.	4 Ph. 1 M.
Internat.Relat.	1 Ph.D.							1 Ph.
Mathematics		1 M.S.	1 M.S.					2 M.S
Oriental Languages					2 M.A. 4 No deg.			2 M.A 4 No
Philosophy	2 Ph.D.	1 Ph.D.	1 Ph.D.	1 Ph.D.	1 Ph.D.		4 Ph.D.	10 Ph
Physics	2 M.S.		1 M.S.	1 Ph.D.	1 Ph.D.	1 M.S.		2 Ph. 4 M.S
Political Science	1 M.A.	1 Ph.D.						1 Ph. 1 M.A
Psychology			1 Ph.D.					1 Ph.
Sacred Eloquence					4 No deg.			4 No
Scripture		1 D.S.S.	1 D.S.S.					2 D.S
Sociology	1 Ph.D.	1 M.A.			1 Ph.D.		1 Ph.D.	3 Ph. 1 M.A

TABLE 3: SCHOOLS³

	California	Chicago	Md.-N.Y.	Missouri	New Eng.	New OrL.	Oregon	Totals
Boston Coll.....					1			1
California, Univ. of....	3							3
Cath. Univ.....	1		1	1	1	1		5
Chicago, Univ. of....	1			2	2			5
Clark Univ.....					1			1
Columbia.....		1	2		4			7
Detroit, Univ. of.....		5					1	6
Fordham.....	1	2	5		4	1	1	14
Georgetown.....	1		1					2
Harvard.....		1	2		3			6
Iowa, Univ. of.....		1						1
Johns Hopkins.....			1					1
Loyola, Chicago.....		2					2	4
Marquette.....							1	1
Ohio State.....							1	1
Pennsylvania.....			1					1
St. Louis.....	5	2	1	6			2	16
Toronto.....	1			1			2	4
Washington, Univ. of..							1	1
Weston Coll.....		1			5			6
Woodstock.....	1		1					2
Yale.....							1	1

³ The survey shows that the doctorate in *biology* is being sought at Columbia, Harvard, and Marquette; in *chemistry* at Clark, Ohio State, and University of Detroit; in *physics* at Harvard and St. Louis; in *classics* at St. Louis; in *economics* at California, Chicago, and Columbia; in *education* at California, Chicago, and Fordham; in *English* at Harvard, University of Iowa, St. Louis, University of Washington, and Yale; in *history* at Catholic University, Loyola of Chicago, and St. Louis; in *philosophy* at Fordham (4), Toronto (4), Loyola of Chicago, and St. Louis; in *sociology* at Catholic University (2) and Fordham.

Psychological Efficiency in Teaching the Classical Languages¹

RAYMOND V. SCHODER, S. J.

The harassed classical teacher, handicapped by the meagre dole of time ordinarily left him in the modern curriculum, and faced with the special difficulty of lifting his students out of the present decidedly unclassical mentality and *milieu* into the quite different atmosphere of the Forum and the Acropolis, is a person who by reason of his heavy task deserves more than our encouragement and sympathy. He merits all the aid which human science can proffer him. A brief discussion of the basic psychological principles and laws which govern the acquirement of language might well serve, then, as a sort of scientific Iolaus in his Herculean undertaking. For it is evident that *psychological efficiency* in teaching will both hasten and consolidate his work.

There are two aspects to the undertaking—the problem of attitude and the problem of method. In the former, it must be shown what are the natural functions in learning a language, and consequently what must be the approach to Greek and Latin; in the latter, the technique of realizing this acquisition of the new tongues in a natural way must be determined in at least its major elements.

I. ATTITUDES

The problem of attitude is, of course, the more critical. The classical teacher who has not a clear-focus perception of his goal in Latin or Greek instruction cannot hope to direct to it by the safest and surest methods the young minds entrusted to his care. Not only the teacher of grammar, but also the teacher of a classical author must clearly conceive just what he is aiming to impart as the goal and fruit of the classical course. The two disciplines must be mutually complementary, namely, the student should verify in an author the grammatical principles he has learned earlier, and at the same time add to his knowledge of grammar, both in extent and in penetration, as a result of his study of the language under the masterly handling of the author. He must, consequently, be started off

¹ N. B. The principles of this paper, being fundamental, apply equally well, analogously, to the teaching of any other language. The paper attempts merely to state clearly and explicitly those principles of language study inherent in any analysis of the problem proceeding from the point of vantage of Scholastic psychology; its conclusions, therefore, should commend themselves to any Jesuit teacher, as being at least implicit in his own view of the issue.

with the right attitude, and be helped to continue in it and ever more fully realize it as he goes farther on in his classical studies.

What, then, is this right attitude? It is to approach the study of Greek and Latin with a realization that here are two *complete, self-sufficient languages* for idea-expression, and with a desire to master them as such. For although the ultimate end of the classical course should be to make the learner at home in the great literatures of Greece and Rome, its proximate end as *language-instruction* is to guide him to a grasp of Greek and Latin as full-blown languages, not mere English equivalents. Apparent as this is, it is nevertheless a fact that many classical students attain to this fundamental attitude, if at all, only after much sterile memorizing of inflectional and syntactical formulae. It ought to have been pointed out to them from the beginning.

(*Sotto voce*, is it not also possible that even some teachers have not yet awakened to this sole psychologically correct view of their vocation?)

The student, therefore, must approach Greek and Latin with the attitude that here are two fully organized systems for the expression of human thought. He must look upon them as self-sufficient languages—no more and no less. Hence, a clear understanding of the nature of language is imperative.

Language, as the philosophers tell us, is an organized system of arbitrary signs standing for things themselves. Man, lacking the pure spirit's ability of immediate mind-to-mind communication, and unable to bring the physical objects or psychological states he desires to express directly into his fellow's consciousness, resorts to articulated sounds whose various combinations and modifications by common agreement take the place of those objects and states, and thus form a medium of exchange for thought. Words, however, are *arbitrary* signs, namely, their power to act as proxies for things does not stem from any intrinsic, natural connection with the things signified (despite Plato's jesting in the *Cratylus*), but only from human convention. Alas, that since the Tower of Babel there is such divergency of convention! Precisely because of this arbitrariness of the word's sign-value, the mind must contrive to set up a binding connection between the word as spoken and written, and the concept of the thing for which it stands. This it does by the mysterious welding process of association, whereby the phantasms of word and object are so intimately connected that each brings in the other, on its own arrival at consciousness. We hear a word we know, and at once its object is limned by our imagination, and at the same time, the inextended, spiritual concept previously formed of it by the mind is recalled to consciousness. Or by a reversal of the magic, a concept on its re-formation in the mind awakens in the imagination the phantasm of its object and of the word with which it has

become accustomed to associate this particular aspect of reality. So also if it is a question of new knowledge, concept, phantasm, and word must be mutually interlocked and rendered intersuggestive. On the strength of this associative bond between word and concept, depends one's facility in using or understanding the language. In its formation between familiar concepts and their newly met Greek or Latin names, lies the mastery of the classical languages. For they too, like English, are but conventional systems for manifesting thought, and must be learned through the same psychological process of association. The problem is this, and this alone.

Here, then, is the attitude the student must adopt. He must realize that there is a common fund of thought-objects and their concomitant phantasms for men of all eras and civilizations. The objects of nature, the movements of the human heart, the strivings of man's mind are things just as familiar to the compatriots of Pericles and of Caesar as they are to twentieth-century Americans. The ancients merely had different linguistic systems for their expression, different arbitrary signs conventionally substituted for the things themselves. The student already knows the signs *he* uses; he needs now but to learn those of the Greeks and Latins. Had he been born in their surroundings, he too would have early gained skill in employing their code. As it is now, he must aim at making up for this by assiduous study. He must start over again, as it were, the process by which he acquired his present knowledge of English, but now apply it to material imported from abroad.

The beginner enjoys a considerable advantage here, in the large amount of words common to both languages. English cognates, derivatives, and even complete adoptions abound to hasten his progress. Yet even the elements most puzzling to an English-speaking mind—inflectional forms, word-order, strange roots, syntactical conventions, the whole outlook and "genius" of the classical tongues—can be solved by the same formula: new associations. The student has merely to master another *code* in order to learn how a Greek or Roman communicated to others his reactions to life. He will have to aim at forming such close connections between old, familiar ideas and the new words for them which he learns from classical authors that henceforth they will stand in intimate association in his mind, idea and word so mutually suggestive each of the other that it will not be necessary to call upon one's stock of English words for maieutic assistance. The Greek or Latin word must come to signify its idea *directly*, not dependently on its English representative. The true goal of classical study is to read classical literature as it stands, not to translate it into English equivalents and then read that!

To achieve this goal, the student must conform his mind to the Greek or Latin mould, that is, learn to gather from Greek and Latin words their

story in the same manner, if not with the same facility, as did those to whom they were the natural means of communication. When one arrives at that point, each word as it comes along under the marshalling of a classical author will tell its part of his message, until on completion of the sentence one has his whole thought. Each inflected word must tell its own two-fold story—what thought-object is presented (the root of the word) and with what modification or point of view (the inflectional termination). One must learn the language as a Greek or Roman would, who knew no English.

The classical teacher may not be ready to assert that his students will ever fully reach this goal so that Greek or Latin is as natural and facile a medium for them as their native English, but he must intend to go as far in that direction as possible. That even its full achievement is not impossible we know from the success of others in the past, and from the way in which some only moderately gifted immigrants gain an idiomatic knowledge of English that is truly encouraging. At least, the beginner thus knows definitely what he seeks in approaching the serious study of Greek and Latin. The problem of attitude is settled.

II. METHODS

There remains the problem of method. What are the natural psychological processes by which the student is to attain a mastery of these difficult but richly compensating languages? What points of technique are called for by the laws of the mind in the use of language?

First of all, the learner must strive to gain a *direct* association of word and idea. The sign and the signified must be so spontaneously concomitant in his mind that he passes readily from one to the other. That is what he does at present in his own language. How did he come to do so? It is by the same route that he will most easily achieve a like ability in the classical languages. However, there is this big difference, that instead of learning each word as a simple unit, as in English (where most words are uninflected), he must learn two things in nearly every Greek or Latin word—the stem and the inflectional forms. In learning the stem, the student must proceed as he does in learning a new English word, namely, repeat to himself several times the word he wishes to make his own, while actively visualizing the object or action for which it stands. If possible, he must employ other sense-activities to increase the associations: himself going through the action, or imagining that he sees or hears or tastes that thing. He should repeat the word $\pi\acute{\iota}\pi\tau\epsilon\iota$, for instance, while visualizing to himself some object falling from one level to a lower one; or let his hand or pencil drop as he says to himself: $\pi\acute{\iota}\pi\tau\epsilon\iota$, in such a way that the mind may look upon the action in terms of this particular expression, and so

establish for itself a sturdy link between word and concept. Here, vividness of conception and concentration of mind on the thing expressed are the main helps toward forming the requisite association, just as associated details crowd the memory when a particularly striking experience is recalled. The student should apply the English equivalent to the action also, and impress on himself the fact that πίπτει is just the Greek way of expressing the same idea conveyed by "it falls." With a little repetition, the Greek way becomes nearly as unhesitating as the English, although at present it is less familiar and habitual. But henceforth, the word πίπτειν will convey to his mind immediately, that is, independently of the English, this notion and its usual phantasm. He has learned the Greek word for a long familiar concept. There is that much more in common between him and Plato, and he is that much closer to the great philosopher's thought.

If the word happens to be an abstract one, the difficulties are greater. No phantasm can portray it, no sense can react to it. One must rise to its concept by abstracting the particularizing notes of ideas which represent it in the concrete (*bonum* leads to *bonitas*), or by the help of abstract English words which parallel its meaning ("goodness" = *bonitas*). But once this point is reached, the resultant connection of concept and word in mind and memory should be the same—direct. That is, the process should not be: *domus* = English word "house" = idea of habitable building, but directly: *domus* = idea of habitable building.²

For achieving this directness, two things are of supreme importance. The student should learn words by their roots and he should concentrate on the *meaning* of inflectional endings rather than on their formulae.

Knowledge of a word's derivation and root-meaning is, indeed, valuable rather than essential. Many of us get along rather successfully with hundreds of English words whose basic meaning has never gripped us. But we can also testify to the thrill, or shock, we have experienced on finding out the radical meaning of old, familiar visitors to our lips. The same will hold in Greek and Latin: the man who knows the root, knows the basic, original meaning of a word, and is able to understand the various connotations (otherwise bewildering) which have stemmed from it in the course of time. He will see the meaning of many newly met words without recourse to a dictionary. He will know the word, not merely on the surface, but through and through.

In the matter of endings, it is almost pure waste of time to rattle them off mechanically in perfect sequence, but with scarcely any real grasp of

² A device which may be used to this end, with moderation and in the beginning, is to have flash-cards portraying an object, with the Latin or Greek word therefor at the bottom, so as to obviate getting at the word's content *via* the English equivalent. Some teachers have used this method with considerable success.

the new viewpoint and meaning given the word by its inflections. The student must be brought to *understand* the difference between *rosis* and *rosas*, *dico* and *dicimus*—in terms of the concept, rather than of the spelling. That is, each form should be made to stand in the mind for its whole force, so that *am-o* means "I love," *am-at* means "he loves," etc., in itself and always, not just because it comes first or third in the word-chart. In drilling on the paradigms, one's chief attention must be on the idea modified ("I hear," "he hears"), not on the *formula* of grammarians ("1st pers. sing. pres. indic. act.," etc.). In short, one should seek a living grasp of the words thus inflected, not a mere mechanical, memorized dexterity in converting into its English equivalent a word which the grammar pigeon-holes as this or that person, mood, voice, and tense. To this end, it is extremely useful to skip around the paradigmatic map when trying to master it, so that each word-form may come to stand in the mind on its own, not dependently on its schematic location or relative position among its neighbors in the grammatical chart.

The same method is the only psychologically efficient one in mastering syntactical constructions. The student should learn these, not merely as rules (e. g., "A purpose clause takes the verb in the subjunctive"), but rather as the natural way of talking for a Latin or a Greek. It is then merely a matter of practicing on examples until for him too it seems *natural* to say *Dicam quid acciderit* and not . . . *accidit*, or some other form of the verb. In English, we use correct grammar (ordinarily) without first recalling and applying the rule. It is well to know the rule, of course, for reference and guidance; but one should not be content never to rise above its conscious use into the realm of its spontaneous employment as a matter of course, as the customary and natural thing to say, as the only thing that "sounds right."

The method of learning from examples, as mentioned here, merits further stress. If the student is to acquire a living, natural grasp of a classical tongue, the major part of his practice should not consist in memorizing rules, but in repeating *examples* of correct Greek or Latin diction, until he himself gains the habit of connecting thoughts in the same way. Not "transitive verbs require an accusative object," but ἀνθρώπον ὄρω (or the like) should be the main object of his intelligent repetition. So also, *Si adesset, irasceretur* is a better model of contrary to fact statements than the rule that they take the subjunctive, imperfect or pluperfect according to time-element intended. In other words, the rule should be studied as *concretized* in an example, the wording of the rule serving to focus the attention on that precise aspect of the example, of the *rule in action*, which is to be concentrated on and memorized. Prepositions, etc., will remain a stumbling-block to the student who only memorizes the

rules; but if he learns them in examples, they will soon come naturally, and their various meanings in different instances will become a matter of habit and "feel." In short, if he is to learn the language *as* a language, he should practice on, and incorporate into his mind *full thoughts*, not half-phrases left dangling without their object or verb, and above all, not mere grammatical formulae and terminology by which a thought is categorized but not expressed.

The culminating point of method is actual use of the language, both in reading and in speaking it.

It is much more efficient to start out with easy reading. That allows one to think along with the author in his own medium, and so to acquire its habit. It is more encouraging this way, too. Moreover, if facility is gained in the early stages by slow, careful reading of easy passages, in a short period one will be able to make up for the time thus expended by a more than ordinary speed in unseen passages. Once "broken in" in the correct manner according to its natural design, the mind, like a motor, will soon come to smooth efficiency and maximum performance.

Repetition, too, is essential. It is much better to re-read a piece once worked out, than at once to pass on to new matter. For in repetition, the thought and construction are already familiar, and the student can think along with the author and really read Greek or Latin as it stands. That is what he wants. That is also a major key to interest, for re-reading can dispense with the initial labors with dictionary and notes, and be true enjoyment of great literature. It is a shame to play Sisyphus with the classics—to struggle persistently at a passage until its meaning is grasped, then just at the point of achievement, where it can be re-read as a piece of fine literature, to drop it and begin the disheartening labor all over again on a new piece. The average student soon tires of such constant uphill work. But not if he is allowed the thrill of riding down again, as the fruit of his labors. That will spur him on to master the language, whereupon the proportion of pleasure to toil will be reversed.

In reading an author, the student should strive to get his thought at first sight, word-by-word, in the writer's order. This means that he must build up with him throughout the sentence the thought which will be complete only at the period. It means that he must judge from context the probable use of a word which *grammatically* might have several forces (e. g., *tribus*—adjective? noun? if noun, which case? etc.). This requires thinking with the author. It also demands a ready knowledge of similar but nonidentical forms; that is to say, a real mastery of grammar, in a vital, flexible way. In any case, he will be sure of the doubtful word only on completion of the thought; but he should be alive to its possibilities on first encountering it. For this, it is good practice to do much reading *in*

the beginning by holding a card over the page in such a way that the reader can see what follows only one word at a time. Thus he will acquire skill in getting at the meaning of words directly, and with not too much dependence on their neighbors. This step-by-step reading should, of course, be applied to progressively more difficult passages, and at no stage should the practice-matter be too far beyond one's present abilities. Here again, care at the beginning means safe speed later on.

If the reader is checked by a puzzling word or construction, he should not look it up then and there, but rather read on to the end of the sentence, for the context may clear up its meaning. If not, he should again attack it *in context*, namely, along with enough of the preceding and following words to lay bare its full position in the sentence. Dictionary and grammar should be called in only after he has done his best at analysing the word without their help, and at trying to penetrate its meaning by approaching it from the Greek or Latin, not the English viewpoint. The student who runs too readily to grammar and dictionary deprives himself of a valuable occasion for actively thinking the thing out. Word-lists and rule-books may confirm or suggest his interpretation of the word; its real grasp should come from the word itself, as it stands in the living expression of an author.

Finally, the crowning method for making Greek and Latin one's own in a way similar to that of the ancients to whom they were mother-tongues, is *active practice*, both written and oral.

As to written exercises, careful composition and translation into and out of a classical tongue, *if helpfully corrected*, can give one a real entry into the spirit and medium of the language. Even mistakes, if corrected so that their root is laid bare, can be of great help towards learning to cast one's thoughts in the Greek or Latin mould. But oral practice is even better, for it is closer to the prime use of language—speech. Conversation in Greek or Latin is not a foolish dream or an impossible ideal. The student who practices it will find that it soon becomes easy, and that it gives him both agility in the use of words and reality and color in his understanding of them. Here, in short, is the proof and the consummation of a real mastery of the ancient languages. Yet the purpose of this is not, ordinarily, to be able to speak the language for its own sake, but rather from active practice in speaking it to gain deeper insight into its spirit so that one may *read* it with finer understanding.

The ability to read, write, and speak the classical tongues as full-blown languages is today a rare ambition and an even rarer accomplishment. Those of us who nevertheless believe in its intrinsic value, and who desire to pass on to our students as much of it as circumstances will allow, must throw more than conviction and enthusiasm into the task. We must

bring to our teaching *psychological efficiency*, both in attitude and in method.³ To succeed in our difficult undertaking, we must treat our subject according to the laws of the mind. Only thus will we effectively communicate to our students the full, perpetually valuable benefits of a thorough classical course: a living, intelligent understanding of two of the world's greatest languages, languages rich in sonorous beauty, and in vigor, depth, and precision of thought-expression; and even more worth while, a pleasant facility in reading literature of splendid merit—when, not as strangers looking on from without, or as bashful stammerers in a foreign land, but as friends vitally attuned to the writers' own ways of thought, they can follow all those great minds who through the centuries have wrought into these responsive media their rich, noble, imperishable thoughts on Man, and on the surroundings, aspects, and goal of human life.

³ I have elaborated on some of the points of this paper, from the angle of the student rather than the teacher, in the *Classical Bulletin*, January 1940.

THE BOOK OF THE QUARTER

English and Education Meet in Conference

WILLIAM J. MCGUCKEN, S. J.

This is the report¹ of a joint committee of the faculty of Harvard College and the Graduate School of Education. Very probably the Committee consisting of such eminent scholars as Howard Mumford Jones, Henry Wyman Holmes, Theodore Morrison, Richard Mott Gummere, Morris Lambie, Arthur Schlesinger, Robert Ulich, and Louis Zahner would ridicule the idea of its being the most significant book of the quarter, but the present reviewer, condemned for his sins to read much of the unceasing flood of educational "literature," would say that for common-sense, sanity, and a notable lack of professional "pedagogy" the book is outstanding in this or any other quarter.

The Committee attempts to determine what training the teacher of high-school English should receive, specifically what training should be given by Harvard. After an illuminating—and interesting—discussion of the social setting of secondary education in the United States, in which with devastating realism the present condition of teacher, pupil, and curriculum is presented, the Committee outlines with vigor the confusion of aims in high-school English. In effect, the report says, tell us what you mean by English and then we will try to prepare people to teach it. The attempt of the English course in high school to have pupils write on sociological and economic questions and on international relations receives caustic comment, despite the specious air of objectivity about the report. The emphasis on "creative writing," the current fad for semantics, the craze for the merely contemporary in literature receive urbane yet pointed criticism.

"Existing Dilemmas in the Training of Teachers" outlines the perennial conflict between the department of English and the department of education which everywhere or nearly everywhere operate on parallel planes and never these twain shall meet. With admirable precision the Committee points out the sources of friction and proposes a remedy. "The lurking hostility" between the two departments, "the appalling ignorance among professors of English regarding the high school of today," so characteristic of the ivory-tower type of university professor, and on the other hand, the narrow specialization of many professors of education, their unawareness of anything outside education proper are some of the major reasons

¹ *The Training of Secondary School Teachers Especially with Reference to English*. Cambridge: Harvard University Press, 1942.

for this friction. The university must face this problem as best it can and try to effect a rapprochement between the two departments.

The last chapter in the book, "Conclusions and Recommendations," deals rather specifically with the status of the M. A. in Teaching given at Harvard. This professional degree has much to commend it, although it is doubtful if graduate schools in different parts of the country would sponsor it, as it is outlined at Harvard. For example, most graduate departments of English would regard as undergraduate (upper division) courses the courses outlined for the graduate year, (a) Chaucer, (b) history of the English language or the Renaissance or Milton and his period or the eighteenth century or the nineteenth century. The graduate department of education would likewise consider as on the upper division college level the courses prescribed for the graduate year: principles of teaching with practice teaching, educational measurements, teaching of English. Yet the Harvard program with its joint supervision by both the Graduate School of Education and the department of English would seem to insure an adequately trained high-school teacher. And the usual M. A.'s in English frequently do not. The reviewer recalls a certain scholastic who had been given a year of special studies in English; he was a man of good taste in literature, intelligent, anxious to do well. He admitted that he was extremely handicapped in his teaching of American literature in high school because he had specialized in the eighteenth century and knew next to nothing about American literature. When will graduate departments of English—and of other academic subjects—realize that whether they will it or no, most of their M. A. candidates enroll for the purpose of becoming competent high-school teachers? Must we all forever burn incense before the sacred cow, *Wissenschaft*?

The book should be required reading for all Jesuits who have to do with the preparation of our own scholastics for teaching, as well as for those on Jesuit faculties who are preparing secular students for the same task. Professors of education and professors of English alike should put it on their must list. It is an honest and straightforward effort to diminish the ancient practice of throwing brickbats, so beloved of dons.

BROADENING HORIZONS

A Prosopographia Christiana

JOSEPH M. F. MARIQUE, S. J.

When the writer was asked to speak on the above-mentioned project before the Classical Association of the Middle Atlantic States last January, the most that could be said at the time was that it had been projected and thought out in most details. Many qualified scholars had also been called upon for their judgment on the proposed project. But between January 10 and September 1, events have moved so rapidly that it is now possible to announce to the Assistancy substantial developments. The magnificent encouragement of Very Reverend Father Assistant, in a letter dated February 22, 1942, when difficulties loomed ominously forbidding, helped more than any words can tell to move on courageously to the accomplishment of the first step in all projects of this kind, the preparation of a bibliography.

The ultimate purpose of the *Prosopographia Christiana* is to put at the disposal of the Mommsen or Rostovtzeff of the future the *complete* materials (bibliographies, excerpts, critical appraisal) for the writing of a scientific history of ancient Christianity capable of taking its place, for instance, beside the monumental works on Rome or the ancient world by the scholars named above. To do this, it is proposed in the first place to collect, on the model of the *Prosopographia Imperii Romani*, the names and the biographical data on all Christians who flourished between the Resurrection and the year 700. Such a purpose entails the inspection of all the primary sources extant. These sources are covered by the following rubrics: The New Testament, Pagan Greek and Latin authors, Christian writers, Greek and Latin inscriptions, martyrologies, papyri. Under these headings are many subdivisions. For instance, Christian writers must include works in a multitude of languages besides Latin and Greek. The mere general knowledge of the sources, of course, would leave the project only in the intentional stage. The first requisite is to determine in detail the best editions of authors to be excerpted and to list all the *corpora* of papyrological or epigraphical material that is relevant for the end in view. In other words, a very extensive bibliography must be prepared. It is with considerable satisfaction that the practical completion of this bibliography can now be announced. Specifically, the following lists are completed and copied on cards kept in a separate card index in the Fordham University library: Pagan Greek and Latin authors, Christian writers in all the more important languages of the period under consideration, martyrologies, Greek inscriptions, papyri. There still remain entries for Latin inscriptions

and for the Greek writers of the Byzantine period, as well as the lists of Oriental sources and writers. The net result is that now the more than seventy-five collaborators in the various fields of investigation may start the process of excerption.

At this point many confrères throughout the Assistancy may well ask why they were not apprised of this plan. The answer is that the means at our disposal until very recently were extremely limited. It is solely due to the generosity of some eleven typists whose services have been given *gratis* that the impressive sum of present achievement can be recorded. And of course the enthusiasm of scholars preparing the lists in the several fields has been the chief factor in our success. They must be mentioned. For the bibliography of Pagan Greek writers, Mr. Raymond V. Schoder, S. J., of the Chicago Province, sent in forty-one pages of carefully checked data that made further work on the material unnecessary. This list was also the first submitted. Messrs. Rothlauf and Delmage, of Maryland-New York, prepared the Greek epigraphical list. The monumental list of Christian writers was prepared by the assistant librarian of Fordham University, Mr. William J. Roerenbeck. A subdivision of the Christian writers, a complete list of primary Coptic sources, has been compiled by the Department of Oriental Languages of the University of Michigan, under the special direction of Dr. W. Worrell. Father Edgar R. Smothers, of West Baden College, Indiana, acted as intermediary in this latter work, and he is besides preparing a definitive list of Christian papyri based in large part on the extensive collection at the University of Michigan. The list of martyrologies was prepared by Dr. Hans Nachod, formerly editor of *Bildende Kunst*. Dr. Charles J. Donahue, of the Fordham University Graduate School, assisted by Mr. Thomas Hennessy, S. J., catalogued the old Irish material, while the Welsh and Cornish list is the work of Professor Louis Gray of Columbia University. The collecting of the public and institutional materials for Western Europe between 500 and 700 has been handled by Father Demetrius B. Zema, S. J., and Dr. James S. Donnelly, of the Fordham University faculty. Finally, the first draft of the papyrus lists has been completed by Mr. Karl Mannhardt, S. J. All these lists have been checked and rechecked several times before finding a place in the public catalogue in the library. Even though they are still subject to some change, scholars are now in a position to start work. One important thing of a preliminary nature remains to be done: the compilation of a complete list of abbreviations that are unambiguous. A good beginning has been made at this writing.

To continue what has been so auspiciously begun it is hoped that scholars in the Assistancy will find it possible to contribute in their different ways. The collaboration of a number of theologians at Weston and

Woodstock has been secured through the kind offices of Fathers Daniel Creeden and Lawrence McGinley. All collaborators receive a bulletin appearing whenever there is something of importance to report.

Scranton University

RICHARD F. GRADY, S. J.

"With this issue of the *Catholic Light*, the official organ of the Diocese of Scranton, announcement is formally made that the University of Scranton, hitherto a Diocesan institution delegated to the Christian Brothers, will in the immediate future vest in and be under the jurisdiction of the Society of Jesus of the Maryland-New York Province. In this change of status, agreed upon within the past few days, approved unanimously by the Diocesan Consultors as well as by the Board of Trustees of the University, and preceded by a series of necessary conferences, the motivating thought has been the maintenance of the high standards of the University and adequate preparation to meet the programme of expansion planned when war has ended with a victory of peace. . . ."

The above excerpt from a letter of Bishop William J. Hafey appeared in the diocesan newspaper of Scranton, in the issue of June 12, 1942. A few days later, the annual "status" of the Maryland-New York Province listed the names of the first Jesuit faculty appointed to Scranton University: Rev. W. Coleman Nevils, S. J., rector and president; Rev. Ferdinand C. Wheeler, S. J., minister; Rev. Richard McKeon, S. J., dean; together with Fathers Edward Baxter, Vincent Bellwoar, John Coniff, Charles Denecke, Joseph Durkin, Eugene Gallery, Richard Grady, James Harley, Edward Jacklin, Charles McManus; Messrs. Henry Gruszczyk, Vincent Lee, Richard Neu, Robert Springer; and Brother William Hagerty. The Jesuit faculty began active teaching at the university on September 8, 1942, with the opening of the fall term, which also was the opening of the fiftieth year of the university.

The University of Scranton was opened as the College of Saint Thomas Aquinas by Most Rev. William O'Hara, D. D., bishop of Scranton, in the fall of 1892, with a faculty composed of diocesan priests and laymen, of which Rev. John J. Mangan was named president. One of the professors of this first faculty was Father Patrick F. Quinnan, who entered the Society in 1916. Father Mangan died in February of 1895, and was succeeded by Father Daniel J. MacGoldrick, who until that year had been a member of the Society of Jesus, which he had entered in 1872. It was Father MacGoldrick who secured the services of the Xaverian Brothers in 1896; but they remained at the college for only the one year. In 1897,

the Brothers of the Christian Schools accepted Bishop O'Hara's invitation to teach at the college (which then included high school), and they remained in charge for the ensuing forty-five years until, in the words of the Brother Provincial, it was "impossible to supply a complete teaching staff of Brothers for the University of Scranton."¹ The university graduated 121 in the class of 1942, of whom seven have been accepted at Jefferson Medical School in Philadelphia, and two were awarded scholarships in the Graduate School of Business at Harvard.

Prior to 1924, the college had conferred degrees through St. John's College of Washington, D. C., with which it was until then affiliated. In 1924 the college was empowered to grant degrees by the Pennsylvania State Board of Education, and was fully accredited by the Middle States Association in 1925. In 1938, by enactment of the State Legislature, the name Saint Thomas College was changed to the University of Scranton. Up to the present, however, no courses leading to graduate degrees have been introduced.

The university is situated in the center of the city of Scranton, on Wyoming Avenue, between Linden and Mulberry Streets, in the same block as the Cathedral of St. Peter and the Cathedral Rectory. The main building was begun in 1888 and completed in 1892, and is built of red brick with limestone trim. Adjacent to this building is the red brick residence hall built for the brothers of the teaching staff in 1897. The former Throop mansion, an L-shaped frame building which adjoined the residence, was acquired in 1922 and used first to house the high-school classes, then for the freshman classes, as the college expanded and the high school (since discontinued) was removed to Linden and Adams Streets. In 1941 the university bought the former Thompson Private Hospital, at the corner of Wyoming and Mulberry Streets. Work has already begun to convert the first two floors of this large brick hospital building into eight classrooms. When these classrooms are completed, as it is hoped they will be, in early November, the old Throop house will be razed. The former hospital is a six-story structure, and will allow for further conversion into classrooms and laboratories as need and opportunity allow.

Early in 1942, the university received its most substantial benefaction since its establishment when Mr. Worthington W. Scranton, wealthy Episcopalian, gave outright to the university the former Scranton estate, located at Linden and Madison Streets, four blocks from the university

¹ See excerpt of Bishop Hafey's letter quoted above. The Brothers of the Christian Schools did *not*, at any time during their forty-five years of teaching in Scranton, have *jurisdiction* over the university. That jurisdiction remained in control of the diocesan authorities until this June when *entire jurisdiction was transferred to the Society*. (EDITOR)

buildings. The Scranton estate comprises a four and one-half acre plot of tree-shaded lawn, surrounded by a stone wall, in the midst of which is the large stone mansion, built in 1870 and in excellent condition. The mansion has been converted into the Jesuit faculty residence, and will eventually form the center of future developments of the university. Two other plots of ground on neighboring corners, and a third tract adjoining the estate were also given to the university.

The enrollment at the university for this term has been encouraging, particularly in view of the nature of the times. Four hundred and twenty are enrolled in the day college, of which number over 160 are freshmen. The registration in the evening college will probably not exceed three hundred.

The Alumni Association of the university numbers 3,742. Of this number 2,932 received their degrees since 1925. Among the alumni of the university are to be found 39 per cent of the physicians of Lackawanna County, 35 per cent of the county lawyers, and 19 per cent of the dentists; twelve superintendents of schools, forty-two high-school principals, and 252 high-school teachers; several judges, the past president of the Pennsylvania Bar Association, the present Public Utilities Commissioner of Pennsylvania, one Bishop, several Monsignori, and some 412 of the diocesan clergy. The college has an excellent reputation for scholarship, and the people of the region have been most cordial in their welcome to the Society of Jesus. The new college seems to have very good prospects for a bright future.

The New Jesuit High School, Dallas, Texas

JOSEPH C. MULHERN, S. J.

The physical plant of Jesuit High School in Dallas was built by the Congregation of the Missions in 1905-1906 and conducted by the fathers as the University of Dallas until 1925-1926. The University of Dallas was both a high school and college during most or all of that time. Then, because of difficulties, whether financial or academic, the school was closed. The building was idle for five or six years until the early thirties, when the Bishop of Dallas, the Most Reverend Joseph P. Lynch, put it to use as an orphanage for girls. From that time until the coming of the Society in January 1942 it was known as the St. Joseph Home for Girls.

The lack of a Catholic high school for boys in the city of 300,000 people, of whom roughly 25,000 are Catholic, gave concern to the Bishop, clergy, and laity. The Bishop approached the Society some years ago on the project of opening a boys' high school, but it was not until 1941 that superiors felt able to undertake it. A year ago Bishop Lynch sold to the

Society the grounds (eight and a half acres) and the building (368x52 feet, with four floor levels) on very good terms. About \$70,000 was put into remodeling and equipping the building, which now has facilities for 300 students. There are well-planned classrooms, laboratories, a library, a cafeteria, gymnasium, auditorium, shower and locker rooms, and a large playing field.

At the suggestion of Bishop Lynch, Catholic laymen of the city organized to build an endowment fund, the revenue of which will be turned over to Jesuit High School semiannually. By August 1942 over \$24,000 had been collected and invested. The goal is at least \$100,000.

The new high school has a staff of twelve: seven priests, four scholastics, and one brother. Two laymen are also employed on the staff. Classes opened in early September with an enrollment of 197, of whom eighty-two are in first year. Only eleven of the students are non-Catholics. Standards are keyed to the requirements of the State Department of Education and of the Southern Association.

A special feature of the high-school building is the fact that there are on the top floor about thirty private rooms which are not used for housing or school purposes. This makes it possible to promote a lay retreat movement which the Bishop has entrusted to the Society.

The New Fairfield College Preparatory School, Fairfield, Connecticut

EUGENE P. BURNS, S. J.

The Fairfield College Preparatory School, which was acquired by the New England Province in March 1942, consists of two buildings with extensive acreage on property formerly known as the Jennings' and Lashar estates. The former Jennings' homestead, now known as McAuliffe Hall in honor of the Bishop of Hartford, is the present center of the new school. The large bright halls and rooms provide excellent accommodations for the students' chapel, classrooms, laboratories, cafeteria, and recreational area. The former Lashar homestead, now called Bellarmine Hall, houses the faculty members, numbering twelve priests, eight scholastics, and one brother. Reverend John J. McEleney is the rector and Reverend Leo A. Reilly is principal of the school, which, by the way, is the first Jesuit school in the state of Connecticut. The diocesan clergy has given us a fine welcome, and cooperated magnificently in enrolling students.

On the opening day of school, September 9, Most Reverend Maurice F. McAuliffe, Bishop of Hartford, solemnly blessed the new school. The

dedicatory plaque, inserted in the wall outside the students' chapel, bears the following tribute to the Ordinary of the Hartford Diocese:

Mauritio McAuliffe
Antistiti Hartfordiensi
Reverendissimo
Hoc Aedificium
Molem quidem Olim Inertem
Arte Tamen Liberali
Quod Ipse Voluit
Christiana Necnon Et Disciplina
Iamiam Animandam
Dicat Piissime
Societas Iesu
A. D. V. ID. SEPT. MCMXLII.

On September 11, Most Reverend Henry J. O'Brien, Auxiliary Bishop of Hartford, celebrated the Mass of the Holy Spirit in the students' chapel.

The registration totals 313 students, distributed as follows: 186 freshmen, 72 sophomores, 42 juniors, 10 seniors, 3 special students.

St. Robert Bellarmine is patron of the school.

NEWS FROM THE FIELD

The Jesuit Educational Association owes a debt of gratitude to Father Matthew J. Fitzsimons, college prefect of studies of the Maryland-New York Province, for his able guidance and management of the *QUARTERLY* during the past two years.

On September 15 the offices of the Jesuit Educational Association were transferred *from* 55 East 84th Street *to* 45 East 78th Street, New York City, which is also the residence of the editors of *Jesuit Missions*.

Father Mark A. Gaffney, dean of the philosophate at Mount St. Michael's, Spokane, Washington, has been appointed general prefect of studies of the Oregon Province. Father Gaffney succeeds Father John Forster, who is now the rector of the novitiate of the Oregon Province.

The fall meeting of the Executive Committee of the J. E. A. took place October 4-7 at the University of Santa Clara. In addition to a discussion of the report of the Executive Director and the appointment of an important committee for the revision of the *Instructio*, the agenda of the meeting dealt primarily with three things: (1) Jesuit schools and the war emergency (e. g., the function of the Executive Committee, J. E. A., in reference to our schools in the emergency, the cooperation of our high schools and colleges in the emergency, and the particular problems arising out of the emergency); (2) the J. E. A. (e. g., the personnel, reports, and continued activities of the Commissions; the 1943 convention program; the status of special studies in the Assistancy); (3) The JESUIT EDUCATIONAL QUARTERLY (the function of the Executive Committee in its regard, personnel of the associate editorial board, an appraisal of the first four years of the *QUARTERLY*, and suggestions for its future development).

The Society opened four new schools this fall: University of Scranton, Scranton, Pennsylvania; Cheverus Classical High School, Portland, Maine; Jesuit High School, Dallas, Texas; and Fairfield College Preparatory School, Fairfield, Connecticut. Interesting data on three of these new schools appear in this issue of the *QUARTERLY*; a description of Cheverus Classical High School will be given in the December issue.

The Assistancy lost one of its ablest historians in the death last June of Father Gilbert J. Garraghan of Loyola University, Chicago, author of the three-volume *The Jesuits in the Middle United States* and many other books. R. I. P.

The Middle States Association has issued the following statement of policy regarding accelerated programs and altered requirements for the bachelor's degree: "The Commission believes that successful college work can be accomplished only by individuals of adequate maturity and preparation. The Commission therefore places itself firmly on record as opposed

to the admission to colleges accredited by the Middle States Association of students who have not completed a full preparatory course. Furthermore, the Commission does not see any present need for the acceleration of the secondary school program by means of summer session or other devices."

The subject of the 1942-1943 Intercollegiate English Contest, sponsored annually by the Chicago and Missouri provinces (for prizes totaling \$100) is "The Challenge of Pan-Americanism to the Catholic College Graduate."

Father Peter M. Dunne, of the University of San Francisco, participated in the two-day conference of teachers of American history at Stanford University on August 27-28, and was able to arouse fruitful discussion regarding the liberal education ideal in the teaching of history.

The Crown Heights School of Catholic Workmen, Brooklyn, New York, under Father William J. Smith, is beginning its fifth year of activity. Courses are being offered this year in post-war problems, labor problems and union-management practices, problems in civilian defense, principles and practices of labor union organization, union-management negotiations, parliamentary procedure, and the technique of self-expression. The school has an active and successful debating team and a special study club called the Crusaders of Christ the Worker.

Loyola of the South has dedicated Thomas More Hall, the new law school building, facing on St. Charles Avenue. The university purchased the site and old building which formerly served as the Belgian consulate. This structure was renovated and a new addition was built in the rear to serve for library, classrooms, and moot-court room. The present building has 11,000 square feet of floor space and is equipped with complete new facilities throughout. Another building on the campus, Otis Hall, which formerly served as a men's dormitory, has been completely renovated and now serves as the quarters for the new department of journalism.

Canisius College has announced a five-year program for secondary school teachers leading to the Master of Education degree. The new program conforms with the New York state requirements for teachers effective after December 31, 1942.

The commencement exercises last June marked the close of Baghdad College's tenth and most successful year. This year's graduating class brought the total number of graduates to over a hundred. When the college was opened in 1932, the faculty consisted of Father William A. Rice (now Bishop of British Honduras) and Father Edward F. Madaras. They were soon joined by Fathers J. Edward Coffey and John Mifsud. Today there are nine priests and four scholastics on the faculty. Although the school was originally intended for the boys of the various Christian rites, its success has attracted many Moslems of excellent family. Two large

new buildings of modern design contribute to make Baghdad College outstanding in Iraq education. Despite the war and the "pincer" treat of the German armies, the college enrolled in 1941-1942 its largest student body, 185 boys, of whom about a quarter were boarders.

St. Louis University has been designated the national training school for civil service instructors in all army air corps radio schools. About 65 specially trained teachers are conducting the courses, which are under the direction of the dean of Arts. Father Wilfred M. Mallon, for the university, and Major Thomas K. Fisher for the army air forces. Classes of 120 are entering each week up to a peak load of 1,440. Thereafter 120 will graduate each week until some 5,000 have been graduated. It is probable that gradually the weekly new classes will be increased to 180.

Loyola Center for Child Guidance (Loyola University, Chicago), under the direction of Father Charles I. Doyle, completed its first year in July and published a report. The work is primarily with children, brought by parents at the suggestion of teachers or principals, or sent by social and charitable agencies. The work will expand into a great Jesuit social activity.

Pre-flight training courses have been inaugurated in a number of Jesuit high schools, including Loyola High School, Los Angeles (an elective course conducted in the evening), Marquette University High School, Milwaukee (with an enrollment of 33 seniors and 32 juniors), St. Ignatius High School, Chicago (limited to honor students and taken as an extra course outside regular class time).

Last May, Regis High School, New York, won the Baird Memorial Latin Sight-Reading Contest held annually under auspices of the classical department of New York University. Over 300 contestants from eighty public and private schools participated. The Regis three-man team not only won the award, but one of its representatives turned in the highest score among all the contestants.

At the same time, Xavier High School, New York, won first and third places and the team prize in the Cicero Contest conducted by the Catholic Classical Association of Greater New York.

Gonzaga University, Spokane, announces a 50 per cent increase in freshman enrollment in its engineering department.

At the University of Detroit a tutorial course in Catholic classics has been introduced. Admittance is by the dean's invitation which is extended only to juniors and seniors who have an average of B or better in all their courses. Several members of the departments of history, English, religion, and philosophy are cooperating in organizing the materials for discussion. The Catholic feature will be stressed throughout. For the first experimental group these books have been selected: *Confessions* of St. Augustine, Ches-

terton's *Orthodoxy*, Gilson's *Spirit of Mediaeval Philosophy*, Hayes' *The Generation of Materialism*, Marmion's *Christ, the Life of the Soul*, and Newman's *Idea of a University*. It is hoped that properly guided discussion will help the members of the course in forming the habit of Catholic wisdom.

At Fordham University, where the freshman registration in the Arts course is 456, there are 47 freshmen in the Greek classes—25 in regular freshman Greek and 22 in an elementary course. This is interesting in view of the greatly increased demand for mathematics and the sciences. Perhaps tradition and competent guidance procedures explain the phenomenon.

Another Fordham announcement is that this year for the first time partial scholarships have been offered to Jesuit high schools throughout the country. As a result, numbered among the present freshmen are outstanding graduates from nine Jesuit high schools: Bellarmine of San Jose, Campion, Gonzaga of Washington, Jesuit High of Tampa, Loyola of Baltimore, St. John's of Shreveport, St. Joseph's of Philadelphia, St. Ignatius of Cleveland, and St. Louis. One of these students had been offered a scholarship to Princeton and another had won a regional scholarship to Harvard.

Regis College, Denver, has been requested by the C. A. A. to sponsor a civilian pilot training course. It is probable that the course will be started in November.

John Carroll University, Cleveland, is training a group of naval air cadets.

At Brooklyn Preparatory when classes resumed in September, the entire school was solemnly consecrated to the Sacred Heart. After the ceremony of consecration, each student signed his name and so did the class teacher. A framed picture of the Sacred Heart, including the prayer for the class and the signatures of the students and teacher, hangs in each classroom.

For the first time West Baden College has this year the complete four-year course in theology.

Creighton University, Omaha, received very favorable comment from naval and military authorities for the publication of its graphic chart of military possibilities at Creighton for students who can qualify. The chart simplifies a complicated set-up that applies to many schools similar to Creighton.

During the past year the Cooperative Play Bureau, a service to Jesuit schools looking for male-cast plays, served seventeen different Jesuit schools. The new director of the Bureau, Mr. E. J. Montville, has issued a revised catalogue of plays on file, supplanting the earlier catalogue and yearly supplements. The Bureau is located at West Baden College, West

Baden Springs, Indiana, and offers its services at minimum cost to all Jesuit schools.

Georgetown University is participating in a number of pre-induction training programs for military service, such as the Navy V-1, V-5, and V-7 programs, the air force plan-B, and others.

The commencement address which Archbishop McNicholas of Cincinnati gave at Xavier University, Cincinnati, last June was broadcast over two stations, printed in the Cincinnati newspapers, put into the *Congressional Record* and the *Catholic Mind*, sent in printed folder to hundreds of members of Congress, and widely quoted. It was an excellent Catholic statement on the war, and its main theme, "Jesuit Education a Preparation for Total Life," was a forceful and able presentation of our educational ideals.

Father Albert F. Poetker of the University of Detroit was arbiter late last spring, at the joint request of the Ford Motor Company and the UAW-CIO, in the controversy over the claims of some 2,700 Ford employees filed with the NLR prior to the signing of the labor contract in June 1941.

Jesuit schools approved by the American Chemical Society to offer professional training for chemists are Fordham, St. Louis, and Detroit.

Loyola Academy of Chicago is experimenting this year with an accelerated program for a selected group of thirty-three sophomores. Norms for selecting the group were scholarship, maturity, and consent of parents. Permission for the experiment has been obtained from the North Central Association. The group will complete the four-year program in three years. Further details will be given later.

CHANGES IN JESUIT ADMINISTRATIVE PERSONNEL

California Province: None.

Chicago Province:

Leo D. Sullivan, rector, West Baden College, West Baden Springs, Indiana.

Thomas J. Donnelly, rector, John Carroll University, Cleveland, Ohio.

Joseph M. Egan, rector, Loyola University, Chicago, Illinois.

Joseph A. Walsh, dean of the juniorate, Milford, Ohio.

Bernard J. Wernert, freshman dean, Xavier University, Cincinnati, Ohio.

John P. Downey, principal, St. Xavier High School, Cincinnati, Ohio.

Gilbert F. Stein, principal, University of Detroit High School, Detroit, Michigan.

Maryland-New York Province:

W. Coleman Nevils, rector, University of Scranton, Scranton, Pennsylvania.

Richard M. McKeon, dean, University of Scranton, Scranton, Pennsylvania.

J. Edward Coffey, dean, St. Peter's College, Jersey City, New Jersey.

Stephen F. McNamee, dean, Georgetown University, Washington, D. C.

Thomas I. O'Malley, dean, St. Joseph's College, Philadelphia, Pennsylvania.

John J. Hooper, principal, Brooklyn Preparatory, Brooklyn, New York.

Missouri Province:

Albert C. Zuercher, rector, St. Stanislaus Seminary, Florissant, Missouri.

John J. Flanagan, rector, Regis College, Denver, Colorado.

Thomas J. Stemper, rector, Campion, Prairie du Chien, Wisconsin.

John J. Gibbons, dean, Regis College, Denver, Colorado.

Thomas F. Divine, dean, College of Business Administration, Marquette University, Milwaukee, Wisconsin.

Matthias B. Martin, principal, Campion, Prairie du Chien, Wisconsin.

Eugene H. Kessler, assistant dean, St. Louis University, St. Louis, Missouri.

Michael L. Hindelang, assistant principal, St. Louis University High School, St. Louis, Missouri.

Earl L. Dieter, assistant principal, Regis High School, Denver, Colorado.

New England Province:

Peter J. McKone, rector, Novitiate of St. Stanislaus, Shadowbrook, Lenox, Massachusetts.

John J. McEleney, rector, Fairfield College Preparatory School, Fairfield, Connecticut.

W. Edmund FitzGerald, rector-principal, Cheverus Classical High School, Portland, Maine.

Stephen A. Mulcahy, dean, Boston College, Chestnut Hill, Massachusetts.

Leo A. Reilly, principal, Fairfield College Preparatory School, Fairfield, Connecticut.

New Orleans Province:

Joseph C. Mulhern, rector-principal, Jesuit High School, Dallas, Texas.

Edward T. Cassidy, rector, Jesuit High School, New Orleans, Louisiana.

A. William Crandell, dean, Loyola University, New Orleans, Louisiana.

W. Patrick Donnelly, principal, Jesuit High School, New Orleans, Louisiana.

Oregon Province:

John S. Forster, rector, Jesuit Novitiate, Sheridan, Oregon.

- Francis J. Altman, rector, Gonzaga University, Spokane, Washington.
William M. Weller, dean, Gonzaga University, Spokane, Washington.
Cornelius V. Mullen, principal, Gonzaga University High School,
Spokane, Washington.
Louis B. Fink, principal, Bellarmine High School, Tacoma, Wash-
ington.
Howard J. Luger, principal, Marquette High School, Yakima, Wash-
ington.

Check List of Significant Books

Introductory Sociology, Text and Workbook. By Leo J. Robinson, S. J., and Van Francis Christoph, S. J. Chicago: Loyola University Press, 1941. Pp. vii, 183. \$2.00. When the writer of this review commenced his classes in sociology in 1916, there was no Catholic textbook on the market and consequently he had to work out his own lectures in writing and fall back on texts tinged with evolution and with materialistic views, such as those by Hayes, Giddings, Ellwood, and Ross.

Those days are past. Since then and particularly in the last decade our Catholic classes in sociology have become well equipped with choice texts that offer sound teaching, correct principles, and worth-while solutions of the social problems. And what a gain it is!

To this array has been recently added the *Introductory Sociology* of Robinson and Christoph.

In the limited space permitted me I shall have to confine myself to pointing out the good and the less favorable features of the book.

Introductory Sociology professes to be "frankly Catholic" and it aims at being "a trustworthy guide" through the "mental confusion in the fields of non-Catholic sociology." Such it really is. You cannot teach sociology successfully with a non-Catholic text. Another advantage of the present text is the abundance of Catholic references both to books and magazine articles. Some references to non-Catholic authors should not have been omitted. Of advantage too is the outline method of teaching adopted by the authors. The experienced teacher knows that this method gives precision and clearness to his teaching and greatly aids the student in memory. Finally, the writer wishes to express his approval of the views developed by the authors, for the most part at least, in their teaching. Much vagueness and many baseless theories, on the questions of heredity, for example, are found in the majority of books and periodicals that treat of this subject.

Some less favorable points appear to one who has passed through the mill for twenty-five years in large classes of sociology. They are recorded as an aid in revising for a new edition.

First, many definitions lack precision and accuracy. Then, in a small text such as this is, altogether too much valuable space has been sacrificed for topical discussions, self-test methods, ethics (beyond what may be necessary), written assignments, and thought questions. Active cooperation can be achieved with students when the teacher gives all these matters orally in class. Besides, every teacher desires to give his own assignments as they grow out of his lecture material. Such valuable space might then be given to numerous vital social questions that have, unfortunately, been

omitted, such as capital and labor (*the social question*), eugenics, war as a destroyer of society, and other similar questions.

By and large the present reviewer would desire a deeper, more thorough and more comprehensive treatment of topics for the senior college student. He approves of the method the authors employ, but he finds some fault with the content. The *textbook* is too light and the *workbook* too heavy.

PHILIP H. BURKETT, S. J.

The Oration of Demosthenes on the Crown. With an English Translation and Notes by Francis P. Simpson, B. A., Oxon. With a Rhetorical Commentary by Francis P. Donnelly, S. J. New York: Fordham University Press, 1941. Pp. 356. \$2.25. Father Donnelly has again produced a text that is unique in its field. The outstanding features of this handsome edition of the Crown speech are two. The first is the 110-page rhetorical commentary by Father Donnelly, long known in part to Jesuit teachers of the Maryland-New York Province through private circulation, but hitherto unpublished. Nothing approaching such a detailed study of the rhetorical principles, techniques, and beauties of the language contained in this speech can be found in any other standard text; hence, it will be invaluable for both teacher and student. The second feature of the edition is the combination of Greek text and English translation on facing pages. This type of text follows the Delphini editions, which print a Latin translation for the Greek text. The advantage of having a good translation before the student gives opportunity to study in class the principles of successful translation.¹ The formational value of such a study for the appreciation of both the Greek and the English idiom is considerable and has not been given the consideration in our schools in the United States that it deserves. The deliberate omission, in accord with the consistent policy of Father Donnelly, of any historical introduction or other erudition this reviewer considers somewhat unfortunate; the omission can and should be supplied, of course, by the teacher; but it may be the reason why this otherwise complete and excellent text will not be more widely adopted for class use.

W. NORRIS CLARK, S. J.

College Physics. By William T. McNiff, Assistant Professor of Physics,

[¹ Father Donnelly states in his Introduction that "in the *Ratio Studiorum* the teacher was urged to give a good translation after the detailed explanation of the prelection." This is not the fact. The teacher of the class of Humanities was *permitted* to do this ("Ad extremum licebit, si videatur, omnia patrio sermone, sed quam elegantissimo vertere," Reg. 5 Prof. Human., *Ratio Studiorum*, 1599). The Latin wording intimates that this translation was "*speciminis causa*" and not to be a daily routine. There is no mention at all of the teacher translating the Latin or Greek author in the class of rhetoric. Further, Father Donnelly's policy of omitting all erudition, other than what is rhetorical, should not be interpreted as being dictated by *Ratio* legislation. Cf. Rules 1 and 5 of Prof. Human., and Rules 1, 7, 8 of Prof. Rhet.—EDITOR.]

Fordham University. New York: Fordham University Press, 1942. Pp. xxii, 657. \$4.00. This noteworthy text, now appearing in its third and completely revised edition, merits distinction among the better physics texts for its clear and orderly presentation of the subject matter, for its mathematical rigor and completeness, and for its wealth of fine diagrams and excellent problems both solved and to be solved. The early introduction to Fluid Mechanics is a wise departure from conventional sequence, and the inclusion of the physiological and therapeutical aspects of physics will prove attractive and especially valuable to premedical students. While Professor McNiff's *College Physics* is as rigorous and comprehensive as the average standard text prepared for engineering students and for students planning major work in physics, yet in its detailed and lucid explanations there is a verve that should captivate and maintain the interest of students taking physics for its cultural values. The retention in the book of the gauss as a unit appears unwise, since any advantage this retention offers in the consulting of past literature is more than offset by the disadvantage in reference to current literature. The typography and page arrangement are of high standard, the paper is excellent, but the binding appears fragile and the cover seems inferior to the generally used washable fabric.

JOHN P. DELANEY, S. J.

Philosophies of Education. Forty-First Yearbook, Part I, National Society for the Study of Education. Bloomington, Illinois: Public School Publishing Company, 1942. Pp. xi, 321. Cloth \$3.00, paper \$2.25. This yearbook, edited by Nelson B. Henry, has a brief introduction by John S. Brubacher and seven chapters. The titles of the chapters are: I. Philosophy and Science in the Western World; A Historical Overview, by Edward H. Reisner; II. Philosophy of Education from the Experimentalist Outlook, by William H. Kilpatrick; III. Education and the Realistic Outlook, by Frederick S. Breed; IV. An Idealistic Philosophy of Education, by Herman H. Horne; V. In Defense of the Philosophy of Education, by Mortimer J. Adler; VI. The Philosophy of Catholic Education, by William J. McGucken, S. J.; VII. Comparative Philosophy of Education, by John S. Brubacher. Students and teachers of education will find in the book a convenient summary of the leading philosophies of education. Jesuits will be particularly interested in the chapters by Dr. Adler and Father McGucken. The latter's contribution is noteworthy, for Father McGucken not only states the Catholic view of education lucidly and adequately, but he faces and solves neatly the problem of explaining the Catholic philosophy of education to a non-Catholic and pagan audience.

Essays on Catholic Education in the United States. Edited by Roy J. Deferrari, Ph. D. Washington: The Catholic University of America Press,

1942. Pp. xi, 556. \$4.50. This book, which is complementary to the Jubilee Lectures on Catholic Education published under title of *Vital Problems of Catholic Education in the United States*, consists of five sections dealing respectively with Fundamental Principles, The Divisions of the Educational System, The Professional Schools, Some Special Fields, and Catholic Education within Special Groups. In the section devoted to the Professional Schools, Father Schwitalla, dean of the St. Louis University Medical School, contributes an authoritative survey of "Medical Education in Catholic Universities"; and the first paper in the section on Some Special Fields is by Father William J. McGucken, treating of "The Renaissance of Religion Teaching in American Catholic Schools."

My Mind Wanders. By John P. Delaney, S. J. New York: Institute of Social Order, 24 West 16th Street. Pp. 64. This is an excellent pamphlet publication on the Mass, written so interestingly that high-school and college boys should be got to read it. It sells for three cents.

Pity the Greekless. By Raymond V. Schoder, S. J. St. Louis: The Author, St. Louis University, Pp. 21. This is a reprint from the August 1941 *Catholic World* and will be an excellent propaganda piece for Greek if put into the hands of boys in high school and college. Special prices for quantities.

Books to Be Noticed in the December Quarterly:

1. *Epitome of Western Civilization.* By John F. Bannon, S. J. Milwaukee: Bruce Publishing Company, 1942. Pp. xi, 291. \$2.25.
2. *One Hundred Years of Probation.* By N. S. Timasheff. New York: Fordham University Press, 1941. Pp. vi, 88. \$1.50.
3. *The Psychology of the Interior Senses.* By Mark Aloysius Gaffney, S. J. St. Louis: B. Herder Book Company, 1942. Pp. 260. \$2.00. Cf. excellent review in *Thought*, September 1942, pp. 552-54, by Robert E. Brennan, O. P.
4. *A Catholic Philosophy of Education.* By John D. Redden, Ph. D., and Francis A. Ryan, Ph. D. Milwaukee: Bruce Publishing Company, 1942. Pp. xii, 605. \$3.50. Cf. reviews in *Thought*, September 1942, pp. 571-72, and *America*, September 12, 1942, p. 635.
5. *Eight Prose Writers.* By Bernard M. Wagner. Washington: Georgetown University Press, 1942. Pp. xxi, 266. \$3.50. (Published with exercise book: *Exercises in Eight Prose Writers*, pp. viii, 90. \$.75.)
6. *The Testament of Mary, the Gaelic Version of the Dormitio Mariae.* Edited by Charles Donahue, Ph. D., Assistant Professor of English, Fordham University. New York: Fordham University Press, 1942. Pp. viii, 70. \$1.50.
7. *The Dialog Mass.* By Gerald Ellard, S. J. New York: Longmans, Green and Company. Pp. xvi, 223. \$2.75.

Check List of Periodical Articles

1. "The University of Chicago and the Bachelor's Degree," by Robert M. Hutchins, president, University of Chicago, in the *Educational Record*, 23:567-73, July 1942. President Hutchins' exposition and defense of the University of Chicago plan to confer the bachelor's degree at the end of the sophomore year of college. In the same issue of the *Educational Record* Walter Crosby Eells, executive secretary of the American Association of Junior Colleges, maintains that the proposed plan at Chicago is undesirable, unnecessary, and unfortunate (pp. 574-85). Also unfavorable to the Chicago plan is the paper in the same issue ("A Counterfeit Bachelor's Degree," pp. 593-601), by William P. Tolley, president of Allegheny College. And in the preceding issue, April 1942, pp. 192-218, President Cowley of Hamilton College shows that the Chicago plan is the twelfth attempt since 1852 to devalue the bachelor's degree. The plan is being debated heatedly *pro* and *contra*, and will be so debated for some time to come. Professor Charles H. Judd of the Chicago faculty defends President Hutchins' stand in *School and Society*, 56:33-37, July 11, 1942, "General Education and the Baccalaureate Degree." A vigorous defense also was written in the *Commonweal*, 36:558-60, October 2, 1942, by Reverend Bonaventure Schwinn, O. S. B., under title of "Streamlining Education."

2. "Higher Education and the War," by Robert E. Spiller, professor of English at Swarthmore College, in the *Journal of Higher Education*, 13:287-97, June 1942. The article reviews some of the curricular procedures being adopted by many colleges that will be hurtful to the future status of higher education in America. In this regard, worth noting is President Hutchins' strong language in welcoming entering students at the University of Chicago, September 22. We quote from *School and Society*, 56:291, October 3, 1942:

Our greatest mistake has been believing that technology will solve all our problems. Our greatest menace has been the ignorant specialist. We must become educated before we can become experts.

We need technology to win the war, but technology will not win it. And technology alone will not establish a just and lasting peace. What will win the war and establish a just and lasting peace are educated citizens. . . .

The university may look to you like a naval training station, a meteorological institute, or an army radio school. I assure you it is none of these things. These aspects of the university are manifestations of the university's desire to aid in the war program. The university is an intellectual center. Its purpose is to teach you to think. Its professors have been chosen because of their ability to teach you to think. The function of the university is important in war—more important than ever before.

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